



EPISCOPAL NEWS SERVICE

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91068

Lutheran bishops concerned about proposals for full communion with Episcopalians

by Carolyn Lewis and James Solheim

The Conference of Bishops of the Evangelical Lutheran Church in America (ELCA) expressed doctrinal and practical concerns about the recent proposal for steps toward full communion with the Episcopal Church.

By a vote of 45 to 12, the bishops recommended to the mid-April ELCA Church Council meeting that "no action be taken by the ELCA until there is agreement that the doctrine and practice of this church are not compromised." The steps proposed by the recent Lutheran-Episcopal dialogue for full communion between the two churches "present to the ELCA confessional matters of fundamental magnitude which require investigation of doctrine and practice."

During the March 7-11 meeting in New Orleans, the bishops expressed concern about the timing of the recommendations in relation to a major study of ministry now underway in the ELCA. Some expressed opposition to the recommendations on doctrinal grounds, whereas others said the church has other issues that are more pressing at this time.

"As I move about among ELCA pastors and laity, it is my clear impression that our young church is becoming overburdened with demands in too many areas," ELCA Bishop Herbert Chilstrom said after the meeting. "Some of these demands cannot be put off. We need to come to clarity as soon as possible on such basic issues as abortion, the ministry, and ecumenism," he added. "In other areas--such as study and action on dialogue reports--I believe we owe it to ourselves and to our sister churches to give those issues our undivided attention at a more appropriate time."

The third series of the Lutheran-Episcopal dialogue, spanning more than two decades, released its final report and a Concordat of Agreement on January 18. It called for the two churches, in meetings this summer, to accept the documents for study and move toward full communion and recognition of an interchangeable ministry. While both churches would maintain autonomy, the two churches would share in "witness, proclamation, teaching, mission, worship and service." Lutheran bishops would, over a period of time, be incorporated into the historic episcopate, a proposal that has generated some controversy among Lutherans. (See ENS, January 24, 1991.)

Among those raising doctrinal issues was Bishop William Lazareth of

New York, who said that his basic complaint with the concordat is that "Episcopalians need not subscribe officially to Lutheran faith, while Lutherans must adhere officially to Episcopalian structure."

In presenting the resolution to the meeting, Lutheran Bishop Harold Jansen of Washington, DC, said that it was "not simply a plea for time." Jansen pointed out that the two churches "come from diverse histories. We cannot just treat this as something thrown into the blender." He said that he hopes Episcopalian partners in dialogue will receive the action by the Lutheran bishops "as a mature response to a very serious set of recommendations."

Browning said documents need fair hearing

Presiding Bishop Edmond Browning released a statement in which he expressed sensitivity to the many pressures on the ELCA, a church "in the early days of its formation." Browning said that "it is understandable that their attention must focus on the ordering of their institutional life, as well as on developing positions concerning pressing social policy issues."

Although he admitted that the reaction of the ELCA bishops was "unexpected," Browning said that he understood why the bishops would urge study of the documents as a priority. "It is a measure of their positive commitment to ecumenical steps forward that they wish to find an appropriate time to give undivided attention to these important matters."

In a letter to the Episcopal Church's Standing Commission on Ecumenical Relations, Browning said that the documents, which will be published soon, needed "to be studied broadly in our two churches by clergy and laity." He added that the Episcopal Church would "be faithful to the dialogue process" and promised that "the documents [will] get a fair hearing on every level."

Browning suggested that the Episcopal Church's Standing Commission on Ecumenical Relations and the ELCA's Standing Committee for Ecumenical Affairs meet together "to devise ecumenically responsible ways to consider the contents of the documents." Calling attention to two decades of dialogue between the two churches, Browning concluded, "We have made significant progress, and we must not lose our momentum." In a conversation with Bishop Chilstrom of the ELCA, Browning said that the two leaders "affirmed our desire to work together as ecumenical partners on the best and most productive ways of making forward progress."

--Carolyn Lewis is director of news and information for the ELCA.

91069

Episcopalians respond to cease-fire with joyful thanks and critical questions for the future

by Jeffrey Penn

Almost immediately after President Bush announced a temporary cease-fire in the war in the Persian Gulf, Episcopalians responded with expressions of joy and thanksgiving--but also directed their attention to the long-term problem of peace in the Middle East.

"We are united as a world community in our common joy that this conflict has apparently ended," said Presiding Bishop Edmond L. Browning in a statement released on March 1. Browning said that now that the war is over, it is "time to move on" to the more difficult task of winning a peace for the region. "These choices," Browning said, "will make...a more lasting mark upon the world than the choices made in battle." (See full text of Browning's statement in the Newsfeatures section.)

Browning, an early opponent of the use of military force and one of several church leaders who traveled to the Middle East on a Peace Pilgrimage last December, continued to press for a broader peace settlement for the region.

"We must remember that the only way truly to win a war is to secure the peace, and the only way truly to secure peace is to begin to do justice," Browning said. "More than ever, now is the time to attend with persistence to the other, still festering problems in the Middle East," he added.

The wisdom to facilitate peace

In a service of thanksgiving for the end of the war at the Episcopal Church Center on March 8, the Rt. Rev. Charles Keyser, suffragan bishop for the Armed Forces, said that the difficult process of peacemaking is now at hand. "Peace attained simply by wishing for it does not happen," he said.

Keyser added that the success of the war in the Persian Gulf had "thrust our nation once again on the world's center stage because of our might." This has provided the United States with an opportunity to use its clout to find a long-term peace settlement in the region, he said. "May God give us wisdom to facilitate peace."

Keyser reported that his office had established a "network of helping people," including more than 700 clergy, to assist with the pastoral care of dependent families during the war. "The war is over, but that doesn't mean

that pastoral care is over," he said. He expressed particular concern for the children of military personnel who had suffered loss or disruption during the conflict,

Keyser said that more than \$140,000 had been sent to the Presiding Bishop's Fund for World Relief to support dependent families.

End of shooting does not end instability

Across the country, bishops, priests, and lay leaders joined Keyser and Browning in expressions of thanksgiving for the end of the war and calls for new peace efforts.

In a letter to churches in his diocese, the Rt. Rev. Peter James Lee of Virginia asserted that "the end of the shooting does not end the volatile instability of the Middle East." Lee, who is chairman of the Committee on International Relations of the House of Bishops, called on Episcopalians to "prayerfully consider going to Iraq or to other areas affected by the Persian Gulf War...to serve as ministers of reconciliation, caring for the needs of others."

"I ask you to live our prayers for peace by encouraging our political leaders to pay close attention to the need to encourage a just resolution of the Palestinian-Israeli conflict that has for so long poised the possibilities for peace," Lee added.

The Episcopal Peace Fellowship (EPF) suggested that its members might wish to continue in a fast for the people of the Middle East as a sign of solidarity with all those who have suffered during the war.

In a statement released on the third Sunday in Lent, the EPF said, "This is not a time for celebration; it is a time for mourning--for the thousands of innocent civilians who died; for the men and women of the Armed Forces of all nations who were killed or injured, and for their families; for the destruction and pollution of the land; and for our country which once again resorted to weapons of war contrary to the teachings and example of our Lord Jesus Christ. We must never accept such means of settling international disputes."

91070

Muslims and Christian Arabs put aside differences and unite to aid refugees

by Julie A. Wortman

Jordanian Christians and Muslims have put aside their historic differences and joined forces in an unprecedented effort to provide emergency relief for refugees fleeing Iraq and Kuwait during the Persian Gulf crisis.

The unusual interfaith alliance was forged under the leadership of the Middle East Council of Churches (MECC) in response to an appeal from the Jordanian government, said Daniel Chelliah of Episcopal Migration Ministries.

"Reconciliation and trust is being built through direct actions, by responding to real needs now," Chelliah said.

Calling their refugee work "evangelism in action," Chelliah said Jordan's Christian minority, like those in other Mideast countries, have been "bearing the cross" amid increasing tensions between Arabs and the West. Although Arab Muslims and Christians often view each other with suspicion, the recent relief effort has forged a common bond between the two groups.

Chelliah, who previously worked for the MECC, has helped funnel much of the more than \$100,000 earmarked for the Persian Gulf from the Presiding Bishop's Fund for World Relief to the Jordanian relief effort. The Diocese of Jerusalem, which includes Jordan, and ecumenical agencies have served as conduits for the money.

The sudden influx of evacuees from Kuwait and Iraq began shortly after Iraq invaded Kuwait last August. Most of them were citizens of Egypt, Bangladesh, India, Pakistan, the Philippines, and Sri Lanka who were working in the two Arab countries to support families back home. Within two weeks, an estimated 60,000 were stranded without shelter or water in Jordan's eastern desert. Many were in need of medical attention because of severe dehydration, stress, and fever.

Nearly 200,000 Palestinians also crossed from Iraq into Jordan during the conflict, according to Chelliah. Up to 100,000 more are expected now that the fighting has ended and the Kuwaiti government has begun expelling Palestinians suspected of collaborating with Iraq. Most will swell the ranks of the already crowded Palestinian refugee camps on the East Bank of the Jordan River.

Thousands of Somalians, Eritreans, Sudanese, and Vietnamese are still stranded in the evacuee camps of Jordan, unable to return to their countries of

origin because of civil conflicts at home, Chelliah said. Efforts to find them asylum are under way, but the costs will be steep. The World Council of Churches, which initially asked American churches and humanitarian agencies to contribute \$300,000 to the emergency relief effort, has increased its request to \$1 million.

--Julie Wortman is staff writer for *Episcopal Life*.

91071

Carey retracts use of 'heresy' for opponents of ordination of women

Bishop George Carey, who will be enthroned as the archbishop of Canterbury on April 19, retracted his use of the term "heresy" for those opposing the ordination of women.

During an interview to be published in the British edition of *Reader's Digest*, Carey said that he "wanted to make the point that to insist upon maleness as an essential attribute of priesthood is, I believe, to commit the fundamental error of making the maleness of Christ more significant than his humanity. It is as human, rather than exclusively as male, that he identifies with and saves both men and women." In seeking to express this view, Carey said that he "spoke of heresy rather than theological error, and thereby unintentionally caused offence."

Carey added that he has "never doubted the integrity of those who are opposed to the ordination of women to the priesthood" and expressed hopes that "the integrity of both sides will be respected as the debate in the Church of England on this issue continues." He has predicted that it is only a matter of time until the church ordains women to the priesthood.

Those opposing the ordination of women seemed somewhat mollified by the retraction but said it would take some time to undo the damage of the original statement. "He [Carey] has made every effort he can to defuse the situation, but I think a lot of people have been hurt," said the Rev. Geoffrey Kirk, secretary of Cost of Conscience, an organization opposing women's ordination.

Archdeacon of York George Austin, however, said "it is a generous retraction which goes as far as he [Carey] could be possibly expected to go."

91072

Episcopal participants in WCC Assembly still sorting out their experiences

by James Solheim

In the weeks following the Seventh Assembly of the World Council of Churches (WCC) in Canberra, Australia, Episcopal Church participants are still sorting out the experience--and trying to report to their church.

While expressing disappointment and frustration with the plenaries and elections, Episcopal participants interviewed said that they were deeply impressed by the sheer breadth of the cultural experience, especially the rich variety of worship offered at the assembly. George McGonigle, a lay delegate from Texas, said that the experience of gathering daily in worship was the highpoint for him: "It sustained me for the rest of the experience and was personally the most important single experience." Like other Episcopal participants, McGonigle found his encounter with some of the 3,500 people from over 100 different countries "very stimulating" and "very rewarding."

McGonigle spoke for many in the delegation when he expressed an annoyance with how the plenaries on public issues were run. "They did not represent the best of what the church has to offer," he said, "and certainly didn't permit the Spirit to blow through the assembly." McGonigle said that he had expected lively debate, "but so many viewpoints weren't even heard. I expected a more balanced, penetrating experience."

Judy Conley of Connecticut, youth director for the Union of Black Episcopalians, said that she had never attended a meeting that expressed such inclusivity, especially in worship, "and it worked so well." For her, worship was "a very strong thread that ran through the whole assembly."

Conley's personal encounters with Aborigines, the original inhabitants of Australia, "came as a pleasant surprise. I was deeply nurtured by them, and we formed a strong bond of sympathy based on some common experiences." She said that her participation in the assembly will be "invaluable to my spiritual growth."

"We need this kind of gathering to remind us that there is hope in our diversity," Conley said. At the assembly she discovered "a great deal of respect for the Episcopal Church, especially the leadership role of our presiding bishop. We have a lot to offer from our experience," she said.

Prof. Fran Toy of Church Divinity School of the Pacific in Berkeley (CA) echoed those sentiments and said that the experience has changed her in

some significant ways: "The assembly will affect the rest of my life." For example, she said that she now feels "reconnected to ecumenical issues" and will "strive harder to listen to ecumenical issues in the future."

Toy and others expressed pride in the balance of the delegation from the Episcopal Church. It was one of the few delegations that met the suggested WCC guidelines for representation of women, youth, laity, and ethnic minorities. The conspicuous imbalance of many delegations increased tensions, especially during the elections to the Central Committee and Presidium. (See ENS, February 28.)

The Episcopal Church's youngest delegate, Jennifer Rehm of New York, said that she was "still very disappointed the way youth were represented." She added that she was "very encouraged" by the inclusion of a youth among the eight presidents of the WCC but wasn't convinced that a youth president represented a serious change in attitude "because young people still aren't being taken seriously." She said that she found the attitude toward youth in much of the assembly "condescending" and "very irritating--and we have an incredible amount of vision--we can see through much of what is happening. Maybe that threatens some people."

Rehm contended that youth are not limited to a single set of issues but are able to "cut across lines and deal with present and future issues." She described late-night conversations among a diverse group of youth "where we managed to share and communicate about our churches. We left with a great sense of community that seems to be lost in much of the rest of the church."

"The WCC is locked in by its quotas, not allowing the Holy Spirit to move," Rehm added. The WCC must move beyond such quotas because "we're not simply playing a numbers game." She observed that youth and women, both marginalized, found ways to cooperate during the assembly.

Both Conley and Toy noted that the Episcopal Church differed sharply on some major issues from other Anglicans at the assembly. The Episcopal Church delegation sat directly behind the Church of England delegation and soon discovered that it was "at opposite ends of the pole on the Persian Gulf war," said Conley. Other differences became apparent when she spoke with other Anglican participants at several receptions. It came as "an insight I hadn't expected--how we fit in and how we didn't," she said.

Justice, peace, and integrity of creation

Hopes that the WCC was ready to adopt an emphasis on justice, peace, and the integrity of creation (JPIC) for its future work were not realized, according to several participants.

Endorsed by the last WCC Assembly in Vancouver, Canada, and

energized by an international conference in Seoul, Korea, the JPIC vision of seeing the church's role in more wholistic terms did not impact the WCC Assembly in Canberra as much as some had hoped. The JPIC meeting issued covenants and affirmations that it said it hoped would undergird the WCC in all its future work.

"The JPIC process didn't work because it didn't build bridges between traditional and new theologies," said Ann Smith of the Episcopal Church's Women in Mission and Ministry office, who attended the assembly as an accredited visitor. She said that "the dust never settled" after a dramatic presentation by a young, feminist theologian from South Korea, Chung Hyun Kyung. Chung argued that postcolonialist Third World theologies are "the new paradigm, the new wine that you can't put in your wineskins." Her inclusion of spirits of the oppressed from history drew charges of syncretism from some delegates, especially the Orthodox and some Anglicans.

The Rev. David Perry, executive of the Episcopal Church's Education for Mission and Ministry office and an accredited visitor to the assembly, said that Chung's presentation was "the most visible integration of the issues" and a good example of the spirit and vision of JPIC. Perry, who attended the Seoul meeting, said that the JPIC vision didn't permeate the Canberra assembly because delegates at both meetings had difficulty connecting with the vision. Outside of the worship service on the JPIC theme, Perry said that "we continue to operate with a limited vision." He added that he agrees with critics who argue that the WCC is missing an opportunity to reshape its work, based on what Perry called "a radical and revolutionary concept of living the Gospel in a different way."

Perry pointed to the composition and balance of the Episcopal delegation as "an expression of our intention to include voices that represent our whole church." And he said that he still has some hope that the Holy Spirit "can break down some of the barriers and help us to act in some new ways."

A unity hidden and revealed

Despite "lots of shouting and not enough listening and reflecting at the assembly, it [the WCC] is still the only available visible expression of Christian unity in the world today," said Dr. William Norgren, ecumenical officer of the Episcopal Church, who attended as an ecumenical observer. "That unity may be hidden in many ways, but it is there, and the fact that it persists is profound," he added. "God has done and will continue to do something through the WCC--despite its obvious divisions."

Although Norgren found many of the more contentious plenary discussions "not very mature," he said it soon became clear that the

relationship between the Gospel and culture "will be a major issue in the coming years." Strong voices from the developing world and from liberation theologians sharpened some of the differences in how churches respond to the challenges within their own cultural context. Norgren pointed to a major presentation by Chung--and the strong response from many delegates, especially the Orthodox and some Anglicans--as a clear sign that "we need more theological examination."

The Episcopal Church can play a vital role in such theological examination because it "adheres to classic teachings but also encourages dialogue with other cultures--and is not afraid to deal with controversial issues," Norgren added.

Where is the WCC headed on theological issues? Following the landmark 1982 WCC statement on *Baptism, Eucharist, and Ministry (BEM)*, Norgren said that the WCC will be moving deeper into ecclesiological issues. "We need to bring out into the open our different understandings of what the church is and what it's meant to do." That inquiry will center on the content of apostolic faith and how the relationship of persons of the Trinity can serve as a model for all relationships. "We need a greater articulation of our common faith," Norgren concluded.

Episcopal Church delegates:

Presiding Bishop Edmond L. Browning
The Rev. Fran Toy (Berkeley, CA)
George McGonigle (Austin, TX)
Judy Conley (Mt. Carmel, CT)
Jennifer Rehm (Ronkonkoma, NY)
Tolly Estes (Ft. Thompson, SD)
Virginia Norman (Santo Domingo, Dominican Republic)
Sarai Osnaya (Mexico City, Mexico)
Bishop James Ottley (Balboa, Panama)
The Rev. Wang Hsien-Chih (Tainan, Taiwan)

Accredited Visitors

Owanah Anderson (New York, NY)
Patti Browning (New York, NY)
The Rev. Daniel Matthews (New York, NY)
The Rev. Patrick Mauney (New York, NY)

The Rev. David Perry (New York, NY)
Ann Smith (New York, NY)
Celeste Cosby (Bethesda, MD)
Carol Hampton (Oklahoma City, OK)
The Rev. and Mrs. Mason Wilson (Framingham Center, MA)
The Rev. Anand Veeraraj (Claremont, CA)
The Very Rev. William Peterson (Rochester, NY)
The Rev. James Callaway (New York, NY)
Nell Gibson (New York, NY)
The Rev. Suzanne Peterson (Des Moines, IA)
The Rev. Roger Wharton (Juneau, AL)
Mary Cosby (Bethesda, MD)
Kenyon Burke (New York, NY)
Marybeth Downs (Albany, CA)
Martha Ann McGonigle (Austin, TX)

Adviser

Judith Gillespie (New York, NY)

Ecumenical Observer

The Rev. William Norgren (New York, NY)

WCC Staff

The Rev. Fred Howard (New York, NY)
Hal Whitmore (New York, NY)

Stewards

Sue McNally-Worrell (Bellingham, WA)
Michael Battle (Raleigh, NC)

91073

Episcopal Urban Caucus will push for funding of urban ministries at General Convention

Members of the Episcopal Urban Caucus (EUC) are prepared to press the General Convention in Phoenix to keep urban ministries high on the agenda of the Episcopal Church.

"We are not going to Phoenix looking for a fight, but we are prepared to fight if we must," said the Rev. Canon Ed Rodman of the Diocese of Massachusetts and a member of the caucus. Rodman said that "a lot will depend on whether conservatives are able to steer the agenda of the church in Phoenix."

More than 125 members of the caucus journeyed to Camden and Atlantic City, New Jersey, from February 27 to March 2, for the eleventh annual meeting of the EUC to support one another and develop strategies to increase the Episcopal Church's commitment--both spiritual and financial--to urban ministry.

"I think members of the caucus feel a heightened sense of the need for commitment to the urban scene," said the Rev. Cyprian Fields, an assistant to the bishop of Washington (DC) for social ministries. "There is an awareness on the part of most of us that urban areas have deteriorated in the decade that we have been meeting as a caucus," he said.

On the final day of the meeting, members of the caucus adopted several resolutions, including one urging the church to restore the original level of funding to Jubilee Ministry despite the current budget crunch in the church.

Fields and Rodman said that the emotional and financial cost of the war in the Persian Gulf also loomed over the caucus. "The war was like a cloud hanging over," Fields said. "It [the war] was like pouring money down the drain for those of us who saw other alternatives," Rodman added. "And it gives a new lease on life to the mentality that sees war as a solution to problems."

'The two New Jerseys'

Rodman said that the location of the annual meeting in the stark contrast of poverty and crime of Camden and the conspicuous wealth of Atlantic City--or what has been called "the two New Jerseys"--was one of the most important elements for members of the caucus.

"The street corners in Camden and the casinos of Atlantic City are a world apart," Rodman said. He reported that the caucus spent much of its

time in visits to local ministries and in workshops to reflect on what it saw in those ministries.

"The presence of the Episcopal Church was a beacon of hope in the face of some devastating circumstances--and I don't usually pat the Episcopal Church on the back for its social outreach," Fields said.

Rodman said that the caucus will be visible and vocal during the General Convention, using exhibit space to educate bishops and deputies about urban ministry, and supporting legislation that is expected to come to the floor.

The caucus will also work in coalition with other organizations to address concerns related to racism, which may include some creative Bible-study alternatives for deputies.

In addition to urging full funding for Jubilee Ministry, the consultation adopted resolutions

- commending the presiding bishop for his leadership in opposition to the war in the Persian Gulf;
- endorsing the boycott of products by General Electric;
- opposing English as the official language of the United States, and advocating multi-lingualism and multi-culturalism;
- requesting that the General Convention ask the U.S. government to renounce any and all support for persons or agencies engaged in drug trafficking and to prosecute all persons or agencies involved, without regard to their status or government position;
- urging that the Episcopal Church's Economic Justice Implementation Committee be continued and funded at its present level of \$200,000.

--by Jeffrey Penn

91074

Angry listeners hang up on EURRR phone campaign

A traditionalist Episcopal organization's first foray into telephone soliciting ran into some static on the line recently when angry listeners charged that the calls were out of line.

The recent telephone campaign was one of several attempts by Episcopalians United for Revelation, Renewal, and Reformation (EURRR) to

raise money in its attempt to influence the upcoming General Convention.

The Rev. Todd H. Wetzel, executive director of EURRR, said the fund-raising campaign, which was conducted from December to February, was a carefully put-together presentation that asked people to help fight three issues in the church: the ordination of practicing homosexuals, the blessing of gay and lesbian relationships, and inclusive-language texts.

Although Wetzel estimated that a fraction of the calls were "too aggressive and pushed too hard for money and offended some people," he said that the campaign was successful overall and had few problems.

However, complaints from a number of dioceses across the country--including Arizona, Connecticut, Lexington (Kentucky), Rio Grande, Massachusetts, Southern Ohio, and Western New York--have contained serious criticisms of the tactics of the campaign.

In each case, parishioners were reportedly told that their help was needed because, according to the solicitors, Presiding Bishop Edmond L. Browning was favoring the ordination of noncelibate gays and lesbians. A separate EURRR fundraising letter last fall also raised a storm of controversy when it made similar accusations. Browning subsequently characterized the EURRR's summary of his position as a "total fabrication."

In the Diocese of Western New York, the recent telephone solicitation took on a local spin. Parishioners from two local parishes were asked to contribute \$40 to \$50 because "your bishop supports the ordination of homosexuals and the blessing of gay unions and we need your help in order to fight this at General Convention."

"I respect the intention of Episcopalians United in their goal of maintaining what they believe to be important traditional positions for our church," wrote Bishop David Bowman of Western New York in a public statement repudiating the telephone campaign, "but it angers me and makes me distrust them when they make misstatements about my position on any subject without any basis, and in fact, largely for the purpose of raising money."

Bowman said that he is on record as supporting the resolutions of the 1979 and 1988 General Conventions regarding the ordination of homosexuals. He acknowledged that the EURRR had a right to call anyone it wished in order to solicit money or support, but it had "no right to quote me inaccurately and out of context, and I resent it."

The Rev. Bryant Kibler, vicar of St. John's Church in Corbin, Kentucky, said he received two calls in one day from someone who didn't realize he was a priest. "The implication was that they were under the auspices of the church as an official functionary of the church," Kibler said of EURRR. "They never said that, but they certainly gave that impression."

The Rev. Kenneth Clark, acting dean of St. John's Cathedral in Albuquerque, New Mexico, said calls were made by someone who had obtained the parish directory. He said the caller implied that the call was being made with the approval of the cathedral, and reported on the "terrible threat to the church" because it was going to ordain homosexuals.

"Our instructions to these people who were making phone calls was that we were a ministry within the Episcopal Church, which we are," Wetzell said. He said the campaign was successful--5,000 to 7,000 people, or more than 10 percent, agreed to contribute. But he said EURRR is unlikely to repeat the campaign.

--based on reports by staff of *Episcopal Life*.

91075

New emphasis for Coalition 14 is mission and ministry, not money

by Dick Snyder

The decision last year to directly fund Indian ministries in the Episcopal Church eliminated the haggling over allocation of dollars at the recent annual gathering of Coalition 14 (C-14) and allowed members of the coalition to focus on mission and ministry.

"I have no idea exactly where we're going," said the newly reelected president of C-14, Bishop John Ashby of Western Kansas, at the conclusion of the meeting in Scottsdale, Arizona. "But we all want to go together. C-14 is alive with new life and new direction--wondrous and significant changes in the way we do God's work."

Formed in 1970 by 14 dioceses, C-14 has served as a conduit for funds from the national church to rural, aided dioceses. In recent years it had also served as the major financing source for member dioceses involved with Native American ministries.

Last year the coalition agreed to have all funds for Indian ministry channeled through the Episcopal Council on Indian Ministries (ECIM). That means that two-thirds of the \$1.4 million formerly received by C-14 will go to

ECIM; the balance will go to member dioceses largely for base budget support.

Bishop William Wantland of Eau Claire noted that the coalition was instrumental in the formation of ECIM and "gave Indian people a voice in their own church."

Wantland said that the heritage of C-14 would be passed on to the ECIM with the experience it has accumulated in the past two decades: a credible structure and guidelines for self-support and accountability, and providing a vehicle to speak "with clout" to the national church.

Ashby said that future C-14 meetings probably will include others in the church who are involved with regional, rural, innovative ministries. Meetings may focus on a particular aspect of ministry, he said. At this year's conference, delegates discussed regional, cluster, and ecumenical ministry; training for lay and ordained ministry; nontraditional forms of ordained ministry; environmental issues; development of spirituality; and congregations in transition.

Bishop Rustin Kimsey of the Diocese of Eastern Oregon noted that "our past will help us move into the future." Coalition members "have a belief and hope, a common shared vision in something we call total ministry."

Diocesan members of the coalition are Alaska, Arizona, Eastern Oregon, Eau Claire, Idaho, Montana, Navajoland, Nevada, North Dakota, North Michigan, Rio Grande, San Joaquin, South Dakota, Utah, Western Kansas, and Wyoming.

--Dick Snyder of Hemet, California, is Coalition 14 communicator.

91076

Fifty pounds lighter but alive, Liberian archbishop vows to stay and serve his people

by Nan Cobbey

When Archbishop George D. Browne, 58, saw Bruce Woodcock standing in the doorway of his third-floor apartment in Monrovia's bullet-scarred center city all he could do was grin and throw his arms around him.

"I heard you were coming," he said with his characteristic smile. The

37-year-old emissary had been sent to Liberia on behalf of the presiding bishop to find Browne--assuming he was still alive--and deliver money, medicine, and mail. Because of the country's bloody civil war, the archbishop had been cut off from the outside world for nine months.

Woodcock had no idea what he'd find. Rumors had been reaching the world mission staff in New York that Browne was dead or near death.

None of the refugees reaching New York had seen him and the world mission staff and the presiding bishop's office wanted some answers.

Woodcock, who had worked with Browne and served for years in West African countries, knew the territory. He was recruited.

"I went to the basement of the cathedral, to the bishop's old office. His son was living there," Woodcock said. Yes, the bishop was alive. Yes, he was living in the city, though he'd been forced to vacate his previous quarters. "He took me three blocks away, into the area where the fiercest fighting had gone on--the no-man's-land. That's where George was."

The pale green concrete building was bullet-pocked; the stairway to the third floor was dark. But when the familiar face appeared at the door "all I could see was that wonderful smile...his face always just lights up," Woodcock reported.

Browne, who once weighed about 220, had indeed lost nearly 50 pounds but he was gaining it back and looked fit. "The toll on the man is tremendous, though," said Woodcock. "He is one of the only church leaders not to flee. He has stayed behind with his people. When he walks down the street, people all but cheer him for what he's done."

What Browne has done is reopen seven Episcopal churches in the capital of Monrovia, offering help and spiritual guidance to a terrorized people. And he has made himself personal emissary and negotiator with leaders of the warring factions, trying to bring peace. His life has been threatened repeatedly.

On an audiotape sent back to Judith Gillespie, executive of the world mission office, Browne said, "It's very touchy on our side but, Judy, I promised my church I will not desert them, that I will stay with them and we will suffer together."

"These are dangerous expeditions," said Woodcock of the negotiations. "I have seen few measures of such courage."

--Nan Cobbey is features editor for *Episcopal Life*.

91077

Meissen Declaration establishes bond between Church of England and German Christians

The General Synod of the Church of England voted in late January to endorse the Meissen Declaration, approving closer relationships with 24 German Evangelical Landeskirchen (Lutheran, United, and Reformed regional churches).

The declaration recognizes the Church of England, the Federation of the Evangelical Churches in the former German Democratic Republic, and the Evangelical Church in Germany as "belonging to the One, Holy, Catholic and Apostolic Church of Jesus Christ and truly participating in the apostolic mission of the whole people of God."

Although the General Synod had previously encouraged eucharistic sharing between the churches, a full interchangeability of ordained ministers awaits further theological agreement.

"The Meissen Declaration will have practical consequences at many levels for future links between our churches," said the Rt. Rev. David Tustin, bishop of Grimsby and Anglican co-chairman of the conversations that led to the Meissen Declaration. "It [the declaration] will make it simpler for those traveling between our two countries...to share in worship."

In his last official service as archbishop of Canterbury, Robert Runcie celebrated the Eucharist to mark the accord between the German churches and the Church of England. "I pray that in the developing political situation, our churches grow towards the goal of full, visible unity which is God's will for all humanity," Runcie said.

91078

Press alert: Executive Council meeting in Portland, Maine

The Executive Council will meet at the Ramada Inn and Conference Center in Portland, Maine, April 23-26. (The Ramada Inn is located at 1230 Congress Street and I-295; telephone [207] 774-5611.)

Among the issues to be addressed by the council are reports from the

Standing Commission on AIDS and a report from delegates to the recent World Council of Churches Assembly in Canberra, Australia. Plenary sessions of the council will deliberate on the Episcopal Church's involvement in environmental policy, and the recently established Martin Luther King Legacy scholarships for minority students.

Special guests to the meeting will include the Rt. Rev. Edward C. Chalfant, bishop of Maine, and the Rt. Rev. Sir Paul Reeves, Anglican representative to the United Nations.

The Portland meeting is the final scheduled meeting of Executive Council before the General Convention.

Committee meetings begin on Monday, April 22. The first plenary, including the presiding bishop's address from the chair, begins at 8:30 a.m. on April 23. The presiding bishop will be available for a conversation with the press at the conclusion of business on Friday (approximately noon).

For further information regarding the agenda of the Portland meeting, contact ENS at 1-800-334-7626.



news briefs

91079

St. Bartholomew loses appeal of landmark status

The U.S. Supreme Court declined to consider the appeal of St. Bartholomew's Episcopal Church, thereby bringing to a close the mid-Manhattan church's decade-long constitutional challenge to its landmark designation. [See ENS 90265, Oct. 10, 1990.] The landmark status specifically prohibits property development, and, as a consequence, St. Bartholomew's must abandon plans to erect a revenue-generating office tower on the site of its Community House. The church's senior warden and chairman of its vestry, Fletcher Hodges III, said that St. Bartholomew's "next step will be looking into long-term fund-raising programs to support church activities." The Supreme Court upheld without comment a lower court ruling that St. Bartholomew's landmark designation did not unduly limit the church's religious freedom and property rights. The structures of the Byzantine-style church were designated as landmarks in 1967 by the New York City Landmarks Preservation Commission and cited for their "historical and aesthetic interest and value as part of the development, heritage, and cultural characteristics of New York City."

Episcopal Divinity School to boycott General Convention

The Episcopal Divinity School (EDS) has announced that it will not have "an official presence" at the upcoming General Convention because Arizona voters rejected a state holiday honoring Dr. Martin Luther King, Jr., in a referendum last November. EDS becomes the second church-related organization to boycott General Convention, following an earlier decision of the Episcopal Church Publishing Company, independent publisher of *The Witness* magazine. The faculty of the Cambridge, Massachusetts, seminary issued its formal decision on January 29, after meeting with the school's student executive committee. The Rt. Rev. Otis Charles, EDS dean and president, said, "While students and faculty feel a deep sense of loss in not

being able to re-connect with our alumni/ae and friends at General Convention, ...we believe it is more important to stand with our brothers and sisters for whom the church's decision to go to Phoenix is painful." The faculty resolution urged members of the school's community to follow the dictates of their conscience in deciding whether or not to attend General Convention as individuals. The seminary also decided that all EDS funds budgeted for General Convention would be redirected into the school's Absalom Jones Scholarship Fund. The fund aids African-American Episcopalians preparing for ordination at the school.

Presiding bishop talks with president, secretary of state

Despite some public differences on Persian Gulf policy, Presiding Bishop Edmond Browning reported that "the door is still open" at the White House. The presiding bishop called President George Bush to assure him that he was still in his prayers. The president returned the phone call and, according to Browning, was "very gracious." They both expressed relief that the war was over and that some of the wider regional issues could be addressed, such as Cyprus, Lebanon, and the Israeli-Palestinian conflict. When he talked with Secretary of State James Baker later, Browning said that the conversation gave him "lots of confidence" that Middle East issues were being taken seriously.

Budget crunch hits Episcopal Church

"The Episcopal Church may be the last church in the United States to feel the financial pressure," the church's treasurer, Ellen Cooke, told a staff meeting recently. She reported that 80 of the 99 domestic dioceses had contributed 92 percent of the askings, resulting in a budget shortfall of about \$800,000. "We must continue to monitor the shortfall," Cooke said, because if the trend continues with the other dioceses the total income at the national level could be less than last year. She attributed some of the crisis to the continuing recession, but added that there is a trend in many mainline denominations--including the Episcopal Church--to do more ministry at the local level. That affects the amount of money sent on to the diocesan or national church. In response to the crisis, Cooke announced a freeze on hiring and salary increases that could continue until the end of the year, or at least until the budget situation is clearer.

Bread for the World launches Africa campaign

Bread for the World, a Washington-based national Christian lobby on hunger and related development issues, has announced a massive campaign to prevent 21 million people from starving in Ethiopia, the Sudan, and Somalia.

The campaign seeks to end the continuing cycle of war and hunger through passage of the Horn of Africa Recovery and Food Security Act of 1991, introduced in Congress March 14. "While we lament the destruction and number of deaths from the Middle East conflict, the number of innocent victims from conflict in the Horn of Africa is many times higher," said Sharon Pauling, African policy analyst for Bread for the World. Pauling pointed out that over two million people have died in the area since 1985 and "we cannot ignore this crisis where living skeletons roam what has become the bloodiest battleground on earth." The act calls on the United States to promote peace and development in the area by providing emergency relief, increased development assistance to grassroots organizations, and mobilizing international pressure for peace in the region.

Peace campaign launched on St. Patrick's Day

Irish and British churchgoers set aside St. Patrick's Day, March 17, as a special day of prayer for peace in Northern Ireland and took collections to aid projects for reconciliation. Known as the "Peace for Ireland Campaign," the effort was sponsored by Co-operation Ireland, a nonpolitical and nonsectarian organization that has long enjoyed Protestant and Roman Catholic support in both the Republic of Ireland and Northern Ireland. In hailing the endeavor, *Church Times*, a London-based Anglican newspaper, said in an editorial: "The residual strife [in Northern Ireland] is not about religion. It is not a war to establish the supremacy of one view of Christian truth over another. It is a struggle between two ancient currents of European migration whose religious history happens to have differed." Northern Ireland comprises the six Irish counties that--along with England, Scotland, and Wales--are part of the United Kingdom.

Bishops and spouses identify need for more preparation

Even bishops and their families are having trouble coping with the demands inherent in their ministries, according to the findings of a January conference sponsored by The Cornerstone Project. The 17 participants attending the five-day Conference for Experienced Bishops and Spouses underscored the inadequate preparation and support they are offered. Issues of critical importance to the participants were examined on a case-by-case basis during the conference, leading more than one bishop to comment that the gathering was "an excellent, in-depth, and challenging time for my wife and me." Cornerstone Chairman Bishop Harold Hopkins called the conference after a number of bishops suggested that a sharing of bishops' experiences would provide an invaluable resource in carrying out their daily tasks.

Presbyterian report on human sexuality stirs controversy

A committee of the Presbyterian Church (USA) has released its report on human sexuality, calling for a dismantling of "traditional patterns of oppression and sexual exclusion" and a favorable reappraisal of "any sexual relations in which there is genuine equality and mutual respect." The Special Committee to Study Human Sexuality recommended that the denomination's General Assembly--which will meet June 4-12 in Baltimore--approve the recommendations of its two-year churchwide study. Titled *Keeping Body and Soul Together: Sexuality, Spirituality, and Social Justice*, the 200-page report characterized sexism and heterosexism as "not compatible with Christian faithfulness." While affirming the centrality of Scripture, the report cautioned that "the Bible is never self-interpreting but always requires readers to interpret and appropriate biblical insight for their own contexts and from their own perspectives." The report concluded with 46 recommendations on a wide range of sexuality issues. The General Assembly will also consider a minority report issued by six members of the special committee.

Christian lesbians form group for 'empowerment'

A group of 113 Protestant and Roman Catholic lesbians from across the United States and Europe who have openly declared their sexual orientation recently joined to form Christian Lesbians Out Together (CLOUT). The primary purpose of CLOUT, according to a press release issued by the organization, "is to empower lesbian Christian women and to challenge the churches to which they belong." "For the churches to coerce either celibacy or silence is morally unacceptable to us," said Carter Heyward, an Episcopal priest and a professor of theology at the Episcopal Divinity School in Cambridge, Massachusetts. "For us to submit to this spiritual abuse is to participate in our own oppression and...that of our sisters as well, whether lesbian or not." Led predominantly by Protestant clergywomen, the inter-cultural movement declared that it will struggle against sexism, racism, militarism, "and other structures of domination and violence."

Churches recognized for their service to the poor

Several Episcopal churches and the volunteer ministries they sponsor were recent recipients of Mustard Seed Awards honoring their service to the poor. The Banquet of Sioux Falls, South Dakota, and Christian Social Concerns Inc. of San Diego, California, received grants of \$1,000 and \$500, respectively, to further their continuing ministries. Calvary Cathedral, Church of the Good Shepherd, and Church of the Holy Apostles, all of Sioux Falls, supported The Banquet, whose 6,400 volunteers served 41,555 meals to the

poor in 1989. St. James by-the-Sea of La Jolla, California, was one of six churches supporting Christian Social Concerns Inc., which since 1987 has operated a residential shelter for people living with AIDS. Mustard Seed Awards are cosponsored by the Mustard Seed Foundation and LOVE INC, a division of the Christian relief and development agency World Vision.

Cornerstone Project awards two grants

The Cornerstone Project, dedicated to strengthening the Episcopal Church's ordained leadership, has announced its first two program grants for 1991. It provided a \$5,000 grant to extend the Clergy-Laity Dialogue that was begun last fall, when the Diocese of Eastern Oregon served as the dialogue's initial venue. The project also awarded the Alban Institute a conditional grant of \$6,000 to study the issue of involuntary termination (firing) of clergy, especially as it relates to Canon 19. The Cornerstone Project is collaborating with the Episcopal Church's Council for the Development of Ministry in studying reactions to that procedural canon, adopted by General Convention in 1988 to guide the involuntary termination process. The Alban Institute award, to take effect when additional funding sources are secured, will enable the institute to explore how Canon 19 affects the relationship among bishops, clergy, and lay readers.

Norwegians honor Lithuanian president, snub Gorbachev

Lithuanian President Vytautas Landsbergis was awarded a special \$475,000 peace prize on behalf of the Norwegian public on March 11, the first anniversary of Lithuania's declaration of independence. The award represented a backlash to the Norwegian Nobel committee's earlier decision to present Soviet President Mikhail Gorbachev with the Nobel Peace Prize. Lutheran Bishop Per Loenning suggested the special award after a Soviet military crackdown left 15 Lithuanian pro-independence demonstrators dead in January. "Norway must not be seen only as the nation that gave the Nobel Peace Prize to Gorbachev," Loenning said. Lithuania, Latvia, and Estonia were annexed by the Soviet Union in 1940.

32 percent consider religion "absolutely essential"

About one in every three Americans--32 percent--believe a religious or spiritual commitment is "absolutely essential," while an additional 30 percent consider such a commitment "very important," according to a recent survey. The poll also indicated that 10 percent view a religious orientation as "not very important." African Americans, Southerners, Protestants, the unemployed, and people age 55 and over were more likely to view religious commitment as

"absolutely essential," the study found. The survey was conducted March-May, 1990, for Independent Sector, a coalition of over 750 corporations and nonprofit organizations.

Lutherans ask, 'Is ministry twofold or threefold?'

A task force of the Evangelical Lutheran Church in America (ELCA) has issued a draft report offering three possible understandings of "the threefold ministerial office of bishop, pastor, and deacon." Members of the Task Force on the Study of Ministry, meeting January 25-27, elected not to recommend one interpretation over another but instead to offer the three models as a starting point for possible full church discussion in the fall. The task force chair, the Rev. John H.P. Reumann, said that the report also "set forth the so-called twofold office of ministry--Word and sacrament, [and] Word and service." According to the twofold pattern, pastors and bishops would continue to serve in the office of Word and sacrament, while other ministries would occupy the office of Word and service. In March, the draft report will be submitted to the board meeting of the ELCA Division for Ministry. It will go "from there, hopefully, to the Churchwide Assembly [in August] to be received as information and hopefully commended for study," said the Rev. Paul R. Nelson, the division's study director.

Correction: 'Graceful' newsbrief was wrong

In a newsbrief concerning the retirement of the Rt. Rev. C. Brinkley Morton carried in ENS on February 14, 1991, we mistakenly identified Mrs. Morton as "Grace." Bishop Morton informed us that his wife is named Virginia. Morton noted that Virginia was surprised with the reference. ENS was pleasantly surprised that bishops' wives are avid readers of our information, but apologized for the error.

Correction: Oakerhater was not the first

Any time you use superlatives you are inviting close scrutiny. In contrast to earlier reports in ENS and other church publications, the Episcopal Church Office for Indian Ministries informed us that David Pendleton Oakerhater was not the first Native American to be ordained in the Episcopal Church. According to Indian Ministries' staff officer Owanah Anderson, "Enmegahbowh of Minnesota was ordained to the priesthood in 1867. We refer to him as the 'first.'"

PEOPLE

The Rev. William Wipfler has resigned as deputy to the executive for world mission and partnership officer for Asia, the Pacific, and the Middle East. Wipfler, 59, who held the position for two years, will leave on April 19 for "personal and professional reasons." During his tenure as partnership officer, Wipfler helped to shepherd the autonomy process for the Philippine Episcopal Church and to strengthen ties to churches in the Middle East. Prior to his service at the Episcopal Church Center, Wipfler served for many years as Middle East director for the National Council of Churches. In that position he helped raise the consciousness of many U.S. denominations to the urgent search for peace in that troubled region.

The Rev. Diana Luz de Suarez of Panama is now a consultant for Forward Movement Publications and will coordinate its expanding list of Spanish-language publications. Her responsibilities for the Cincinnati-based publisher will include *Dia a Dia*, the Spanish version of the devotional quarterly *Forward Day by Day*. In 1985 she became the first woman priest ordained in Central America, and has ministered to rural congregations and been a staff member of the cathedral in Panama. A translator and teacher of both Spanish and English, Luz de Suarez will continue her ministry in the Diocese of Panama while working for Forward Movement. Forward Movement is widening its list of Spanish-language editions--both translations from English and original works--in conjunction with the Decade of Evangelism.

Bishop Vinton Anderson of the African Methodist Episcopal Church recently became the first black American elected a president of the World Council of Churches (WCC). He was selected one of the WCC's eight presidents during the organization's recent Seventh Assembly, held in Canberra, Australia. Anderson, 53, long active in ecumenical affairs and vice president of the Consultation on Church Union, said that his new office will afford him the opportunity to broaden ecumenism within the U.S. black churches. Last December, Anderson journeyed with 17 other church leaders on a "peace pilgrimage" to the Middle East.

The Rev. Jerome Politzer has retired as president of the Prayer Book Society, an organization he has headed for the past ten years. Politzer, who suffered a heart attack last year, will be succeeded by **the Rev. Robert Shackles**. The Louisville-based group, which claims to be the largest lay organization in the

Episcopal Church, seeks to restore the "traditional theology represented in the 1928 version of the Book of Common Prayer."

Lord Jakobovits, the chief rabbi of Britain since 1967, was recently selected for the Templeton Prize for Progress in Religion, thereby becoming the first Jewish recipient of the lucrative award. A native of Germany, Jakobovits, 70, has long labored for reconciliation between religious and secular Jews and between Jews and Arabs. He is also noted for his efforts in interfaith relations and his spirited interpretation of traditional Jewish values. "Being progressive in religion means a broadening of our vision but not necessarily giving up past insights," Jakobovits said shortly after the \$800,000 prize was announced. During a period of residence in the United States, Jakobovits founded the Fifth Avenue Synagogue in New York in 1958 and was an outspoken opponent of the U.S. Supreme Court's ban on prayers in public schools. Earlier winners of the prize include Mother Teresa, Billy Graham, and Alexander Solzhenitsyn.

Photos available in this issue of ENS:

1. Episcopal delegates to WCC Assembly in Australia (91072)
2. Episcopal delegates to WCC Assembly share reactions (91072)
3. Refugees from Gulf war aided by Jordanians (91070)

If you are interested in purchasing a photo, contact the Episcopal News Service at 1-800-334-7626.



news features

91080

A statement from the presiding bishop on the Lutheran-Episcopal dialogue

Given that the Evangelical Lutheran Church in America (ELCA) is in the early days of its formation, it is understandable that its attention must focus on the ordering of its institutional life, as well as on developing positions concerning pressing social policy issues. Though unexpected, it is not surprising that its Conference of Bishops sees as a subsequent priority the study of the Lutheran-Episcopal *Concordat of Agreement and Toward Full Communion*. It is a measure of its positive commitment to ecumenical steps forward that it wishes to find an appropriate time to give undivided attention to these important matters.

In a letter to our Standing Commission on Ecumenical Relations, I have made some observations concerning the ELCA Conference of Bishops, "Advice and Counsel to the Church Council/Office for Ecumenical Affairs," as follows.

- There is a need for the *Concordat of Agreement and Toward Full Communion* to be studied broadly in our two churches by clergy and laity. Particular thought must be given to the joint study of the documents by Lutherans and Episcopalians together in a context of prayer. By so doing, we will be better informed of one another's thinking. Provisions should be made for this now, as the documents will soon be published and widely read and studied.

- The documents are a joint product, and the concordat presents conditions to both churches as a possible approach to the desired goal of full communion. Concerns and problems have arisen, and will continue to be brought forward, in both churches. Both Episcopalians and Lutherans will have an opportunity over the next few years to consider whether or not the conditions are acceptable. On behalf of the Episcopal Church, I can say that we intend to be faithful to the dialogue process. The appropriate bodies of our

church will see that the documents get a fair hearing on every level.

■ *Implications of the Gospel*, which was authorized for study in the Episcopal and Lutheran churches in 1988 and 1989, respectively, should be given an appropriate and mutually agreed form of approbation by the ELCA Churchwide Assembly and the Episcopal General Convention this year so that its recommendations may be implemented. Both churches face difficult issues as we carry out Christ's mission in the world. We need to take counsel from each other.

In light of the discussion and vote of the ELCA bishops, I have suggested that the Episcopal Standing Commission on Ecumenical Relations seek to meet with the ELCA Standing Committee for Ecumenical Affairs at some future time to devise ecumenically responsible ways to consider the contents of the documents. We will have to work hard at this, but after having given two productive decades to this endeavor, we should not mind how long it takes. We have made significant progress, and we must not lose our momentum.

I have also spoken to Bishop Herbert Chilstrom, and affirmed our desire to continue to work together as ecumenical partners on the best and most productive ways of making forward progress.

Edmond L. Browning
March 19, 1991

91081

Statement by the presiding bishop on the Middle East cease-fire

We are united as a world community in our common joy that this conflict has apparently ended. In these early hours of relief and thanksgiving, we thank God and know we have been bonded by our common prayers. Now, we are at a place of sorting out what we will remember from this, and what we will forget, what we will carry forward as a new understanding of who we are, and what we will leave behind. These choices will make perhaps a more lasting mark upon the world than the choices made in the battle.

We must leave behind all hatred and enmity. Our faith gives us an understanding of God's grace transforming the pain of our lives. It is time to move on.

We must remember with grateful hearts the sacrifices of all who have served in the Middle East over these last months, particularly those who have given their lives. We must remember the suffering innocent, particularly in Kuwait, Iraq, and Israel. We must remember those who mourn. Sorrow unites, and tears shed together begin to heal the wounds of nations.

We must remember that the only way truly to win a war is to secure the peace, and the only way truly to secure peace is to begin to do justice. The days ahead will be difficult ones, as decisions are made that reach far into the future of this global community.

More than ever, now is the time to attend with persistence to the other, still festering problems in the Middle East. President Bush and the leaders of our nation understand this. As Secretary Baker said some weeks ago, we are challenged to "resume the search for a just peace and real reconciliation for Israel, the Arab states, and the Palestinians." He said that by reconciliation he did not mean simply peace as the absence of war but "a peace based on enduring respect, tolerance, and mutual trust."

Over these months we have prayed for and stood in solidarity with the people of the Middle East. We have been in frequent contact with our partner churches there. Now, as people of faith, we know we have been called to do all that we can--working together and with our partners in the Middle East whose burdens are so heavy--to bind the wounds and bring in the new day that must surely come.

As we move through these next critical days, let us also remember that this war, like all wars, is a mark of failure of the human spirit. Let us reflect on that as we give thanks for the end of hostilities, welcome home our loved ones, and continue to pray and work for the honorable peace of God's promise.

Edmond L. Browning
Presiding Bishop and Primate
March 1, 1991

91082

Anglican primate of Ireland brings message of hope to Virginia Episcopalians

by William Sachs

An Anglican bishop who lives and ministers amid the violence and polarization of Northern Ireland brought a vision of hope to friends in the Diocese of Virginia during its annual council meeting.

The Most Rev. Robin Eames, archbishop of Armagh and primate of all Ireland, said the church is called to witness to Christ even in the most desperate situations by calling for reconciliation and emphasizing the sanctity of the individual. And Anglicans have a special mission to serve as models for the resolution of conflict, he said.

Eames is no stranger to conflict--and not only the intractable political conflict that dominates his homeland. He also served as head of the archbishop of Canterbury's Commission on Communion and Women in the Episcopate, whose task was to find a way to reconcile differences of opinion among provinces of the Anglican Communion on the role of women in the ordained ministry of the church.

Eames said there was a great fear, prior to the 1988 Lambeth Conference of the world's Anglican bishops, that the issue would fracture the communion. Despite the gloomy predictions, Lambeth found a middle way, and in "a situation of potential disaster we came out with a call to evangelism," Eames said.

"Perhaps we are not meant to be the church with neat solutions," Eames observed in an interview. "Perhaps we are the church that exists to go out of existence, the church whose nature is provisional, until all Christians are reunited." When asked about suggestions that the decision to ordain women has led to "impaired communion," Eames quickly responded that "communion has always been impaired; that's nothing new." The struggle is to live together despite that fractured communion.

"I think this is a time when we are learning to live with differences," Eames contended. His approach to problems in the church is informed by his experiences in Northern Ireland. And he draws on his training as a lawyer and a negotiator. From these sources he has concluded that the resolution of conflict is "a process, not a fact. You never really know when it happens," he said.

A 'shades of gray' world

Yet Eames admitted that it is difficult "to show the advantages of such a process. It's easier to be an extremist. Much of the world is looking for certainty, but my world is gray, all shades of gray."

After 25 years of suffering and violence in Northern Ireland, Eames said that he sees some glimmer of hope. "There is movement within the paramilitary groups. More people want to disown violence. Now they must realize that their enemies may have to be talked to--and this would be the crucial step."

Eames said that he also finds reasons for hope regarding the future of the Anglican Communion. After the Lambeth Conference established a new level of friendship and understanding among the bishops, the "bonds of affection" grew stronger. Anglicans seem better prepared to face differences over the ordination of women while honoring the concern of those who call upon the church to honor its commitments to the poor and oppressed in all parts of the church.

Authority remains a serious issue for Anglicans, Eames observed. "We have been obsessed with authority," he said with a sigh. Because it is not clear who speaks for Anglicans, or how Anglicans can achieve clarity on issues, there will continue to be a "rigorous examination of authority," according to Eames. "We don't want a curia or a centralized authority. But how can we mediate our differences and hope to be more than an amorphous family?" he asked. Eames said that he believes the divisions among Anglicans reflects a tension between a respect for local autonomy and a hunger for uniformity on matters of faith and order.

An object of some criticism and misunderstanding for his role on the commission and his peace efforts in Northern Ireland, Eames said that he is sustained by his faith "that the crucifixion led to Easter morning." He said that he has a "constant assurance that God will show us the way forward. If it weren't for this, I would give up."

Prepared for surprises

"Christians often fail in the real world because they have too many preconceived notions about how God is going to work out the salvation of the world," Eames continued. He said that he is prepared for surprises--and those surprises often sustain and invigorate his own spiritual life. "The God that I love and serve lives within the realm of mystery--and the mystery is that he has enough time to put up with me."

Eames contended that it is too easy in today's world to dehumanize the individual. He said that the church "must recapture the value of the

individual," and yet that must somehow be balanced with the role of the church, especially where the conscience of the individual and the mind of the church conflict. He asked, What do you say to a priest who feels alienated by the church's decision to ordain women? "Do you say that he must sublimate his conscience to the conscience of the church? We must come to terms with the relation between the church and individuals," Eames concluded, adding that Anglicans may find that remaining in communion with one another is more important than honoring individual consciences.

--William Sachs is assistant rector of St. Stephen's in Richmond (VA) and is working on a history of Anglicanism for Oxford University Press. This article is an excerpted version of a piece he wrote for the *Virginia Episcopalian*.

91083

Newsmaker Interview

Bishop of Tokyo is steady navigator amid a sea of disquiet

by Betty Gray

In a society where Christians are fewer than one percent of the total population and where Anglicans are a fraction of this number, the bishop of Tokyo, the Rt. Rev. John Makoto Takeda, has assumed a mantle of leadership that seeks to navigate the Anglican Church in Japan (Nippon Seikokai) through a sea of cultural, theological, and political disquiet.

"My name is John Makoto, but I prefer 'Makoto.' That means 'truth,'" Takeda said, with a self-effacing laugh. "My friends call me 'Mako'--I suppose they think I have a half-truth."

A keen sense of humor, including the ability to laugh at himself, is one aspect of Takeda's personality that keeps him centered and grounded as a leader of a church that is confronting internal controversies and external societal changes.

In Japan, several issues have provoked controversy, requiring a response by leaders like Takeda, including the debate over the Japan's imperial legacy

and the inclusion of Shinto rites during the recent enthronement of Emperor Heisei, the role of Japan's Self-Defense force, the question of discrimination against non-Japanese ethnic groups, and the role of Japanese women in church and society.

Takeda relies on his career as a professor for a firm, but gentle command of his job as bishop. The son of an Anglican priest and the product of the Japanese school system, 60-year-old Takeda attended Union Theological Seminary in New York before becoming a professor at Central Theological Seminary (Seikokai Sengaku), the Anglican seminary in Tokyo. He enjoys visiting parishes because "before becoming a bishop, I didn't have a chance to experience parishes. I was always teaching," he said.

Reaching out to people not affiliated with the church

Despite some resistance, volunteer groups are attracting young people because they are willing to grapple with social and political issues. Several volunteer groups, for example, are addressing the plight of women brought into Japan by an illegal organization of Japanese gangsters. "They bring some people into the country to work," Takeda said. "They use fake marriages to get girls into Japan; then the couples separate, and the women are forced into prostitution." Takeda reported that the Diocese of Tokyo is supporting a Filipina missionary to help women in crisis.

"We have unofficial lay groups that are becoming theologically involved. Many young people who do not belong to the parish are more interested in belonging to these volunteer groups," Takeda said. Yet the new volunteer groups have met with some resistance. "Many priests and vestry people are not happy to accept this kind of participation," he said.

"These kinds of activities are increasing, but not all church people feel positive about it," Takeda added. "I understand the feelings of people in the smaller dioceses and churches. They want to avoid controversy and keep people united, but I feel this new direction is good for our diocese," he said.

Takeda said that he believes economic prosperity in the 1980s led Japan into a conservative era and a tendency toward emphasizing the status quo--a trend that he believes will increase during the 1990s. "I think this is a problem in Japan," he said. "Even the young people are getting rich and just want to enjoy life. So this new volunteer work provides people an opportunity for spiritual growth. A few are beginning to change their thinking," he added.

Supports the ordination of women

In addition to his support of the lay volunteer groups, Takeda is also a supporter of the movement to affirm the ministry of women as priests and

bishops. "At the last General Convention, there was a proposal to enlarge the ministry of women," he reported. "We had a heated debate, but the president decided to provide more opportunities for women in ordained ministry, and in other ministries." In the end, a committee was appointed to study the matter and prepare a report. "The committee will do that, and we will vote probably at the next General Convention," Takeda said.

"Our church is traditional and conservative," Takeda added. "We have a very organized church with bishop, priest, parish, and women's groups." Although he affirmed his own support of the ordination of women, Takeda acknowledged that many still oppose it. "There are many nonsupporters, even among the bishops," he said.

Takeda has been sensitive to both sides of the controversy, and has provided ways for the diocese to consider new experiences. "I invited Bishop Barbara Harris to come here, and she stayed a week. We had a very good experience," he said. Harris spoke at several parishes and at St. Margaret's College as well as at a seminar at the Anglican seminary.

Recently, a group of women priests from the companion Diocese of Maryland visited parishes in the Diocese of Tokyo, and at the discretion of local priests, were invited to preach or concelebrate.

"Some of the bishops sent me a letter of protest about the visiting women priests," Takeda reported. "In this small church, the bishops tend to be more defensive. They don't like to raise problems, to deal with the issues, or to divide the congregation. I have sympathy for such bishops and clergy, so I decided to leave it up to the parish priests to decide how to work together," Takeda said.

Respect those who disagree

Even in the face of a serious protest of an event in the secular realm, Takeda was careful to respect those who disagreed with him. Takeda was one of many Japanese leaders who opposed the enthronement of the new Emperor Heisei according to Shinto religious rites at taxpayer expense.

Takeda did not oppose the right of the imperial family to hold Shinto beliefs, but did speak out against funding the service from the national budget as a violation of the constitution.

Yet, Takeda suggested, the controversy may have also had some generational elements--and those were displayed in the variety of opinions expressed in the church. "Younger priests generally preached about these subjects, but many lay people still respect the emperor--especially older people," he said. "They [the older people] were educated before the war, and they don't like the clergy and bishops to be against the emperor system. Until

quite recently, our Prayer Book had a prayer for the emperor," he noted.

Nevertheless, Takeda also challenged the deeper implications of the enthronement service. "The enthronement ceremony, even if the government officially denied it, is a ceremony for creating a god," he said.

Challenging the assumptions of the status quo

Takeda has ventured into other areas that challenged the assumptions of the status quo. One such area is the problem of ethnic discrimination in Japan. "There is a general notion among some people that only Japanese live here," Takeda said. "Japanese people tend to think that the country is homogenous, but actually it is not. There are many minorities here, including Koreans, black people, and Okinawans." Takeda has joined several Christian leaders in opposing laws and customs that discriminate against other ethnic groups in Japan.

In the two years that Takeda has served as bishop, his ability to build coalitions and express the desire of the church for peace and justice has received much attention. It is a role that Takeda believes the whole Anglican Church in Japan can share with the rest of Japanese society.

--Betty Gray is executive director of the Japan International Christian University Foundation and former editor of the *Episcopal New Yorker*.

91084

Reconstruction of Liberia will require toil, patience, and prayer

by Nan Cobbey

If the nation of Liberia--torn apart by a bloody 14-month-old civil war--is to survive, the church must assume a major role in saving it.

That is the view of George Browne, Episcopal archbishop of West Africa and bishop of Liberia, who has been functioning as negotiator and peace seeker between the rebel factions.

Browne, one of only two denominational leaders to remain in the country during the war, made that observation to Bruce Woodcock, an emissary of

Presiding Bishop Edmond L. Browning. Woodcock was sent to Liberia to find the archbishop, who had been out of contact with the church and the world outside Liberia for nine months.

Churches will have to do more than they have so far, however. Little money and almost no support have reached the West African country founded by freed American slaves 144 years ago, Woodcock learned.

The nation of 2.5 million has seen almost half its population displaced since rebel leader Charles Taylor began his drive to oust President Samuel K. Doe's government in December 1989.

As fighting grew more intense and a second rebel group broke off from Taylor's and took over parts of the country, food production was disrupted, transportation became dangerous or impossible, hundreds of thousands fled, and the society's infrastructure broke down totally.

As many as 50,000 people are believed to have died from the violence or from starvation. Peace talks were scheduled but were boycotted by Taylor, who apparently feared assassination.

Today, the situation is improving--but not by much. Church World Service, the relief arm of the National Council of Churches (NCC), issued an appeal eight months ago for \$1 million to provide relief and medical care. Barely \$300,000 had been collected by mid-March.

The United Nation's appeal for \$14 million to help Liberian refugees both inside and outside the country has realized but \$1 million. Observers at both institutions blame the war in the Persian Gulf for distracting public interest.

'Where were the churches?'

That is not an adequate explanation for Kenneth Best, publisher of the major newspaper in Liberia before the war. The Episcopalian journalist, visiting the United States in early March, accused American churches of a callous disregard for the suffering of Liberian citizens.

"Where were the churches during the war? Did they pressure Washington? Where is their humanitarian aid now?" Best asked at a press briefing at the NCC offices in New York.

"Liberian churches are offspring of American churches. And what does one do when one sees his offspring dying? Just sit there and watch?"

Browne, for one, isn't doing that. On a tape sent back with Woodcock, Browne described his difficulties. He spoke of rebel leader Prince Yormie Johnson and of Amos Sawyer, interim government head.

"They have expressed over and over that the only salvation for Liberia is the church...and, strange enough, we have only two church leaders who are

[still] permanently resident. One is the bishop of the Episcopal Church; the other [the Rev. Levy Molton, president of the Liberian Council of Churches] is head of the Baptist Church. So we are stuck, Molton and I, with seeing what we can do to put the pieces together."

Woodcock described the conditions in Liberia to an audience at the Episcopal Church Center. "You can't begin to describe the destruction experienced by those living in Monrovia. There are no basic services operating in the city. There is almost no food. There is a total dismantling of government and social services. People must do everything for themselves."

Freelance journalist Kenneth Noble, the only Western journalist to remain in Liberia through the war, according to Best, described a capital city without electrical power, without running water, in which almost every building is scarred or burned.

In an article in the *New York Times*, he told of the "ubiquitous palm trees" that once lined the streets. "The trees began disappearing last fall when, as starvation spread in this war-shattered capital, thousands were cut down and their edible hearts eagerly and desperately eaten."

Starvation increases; death rate rises

The threat of starvation was and is real. A videotape of conditions in the capital of Monrovia, made by Hiram Ruiz of the U.S. Committee for Refugees, shows bodies and bones in fields and on public streets.

The city's hospitals were looted and abandoned; medical care and medicines were virtually nonexistent. Hunger grew until malnutrition among children reached 80 percent and the death rate was 50 a day.

The population of Monrovia, once 450,000, dropped to 150,000 during the fighting but is now climbing again. In the past two months, said Woodcock, it grew to 500,000 and is expected to reach a million by year's end.

Many of those flooding into the capital are looking for homes that may no longer be standing. Others are fleeing occupied areas of the country or returning from neighboring countries where they've been living as refugees.

According to William Sage, coordinator of the immigration and refugee program for Church World Service, close to 750,000 sought refuge in Sierra Leone, Gambia, Nigeria, and the Ivory Coast. "And that's a conservative estimate." There are also "massive displacements," he said, within Liberia itself.

In order to meet needs for food, shelter, and medical care, the UN and the NCC will continue their appeals, but the response will have to grow if the two are to make any serious or long-term difference.

Rescuing the children

Some help is reaching Monrovia, however, and the Presiding Bishop's Fund for World Relief is helping to provide it. Working through Church World Service and other ecumenical organizations, the fund has allotted \$94,000 in aid for food, medicines, and supplies; refugee rehabilitation; and even mediation efforts.

Church World Service has sent two public health teams to Monrovia and hopes to send more. Ruth Ann Ehrhardt, a nurse from Cedar Rapids, Iowa, returned on March 12 to report that the clinic where she worked is serving an average of 130 to 140 people a day. Malnutrition, diarrhea, and anemia are prevalent.

"One area of concern is dealing with the tremendous number of orphans and street children separated from families," Ehrhardt said. UNICEF and other agencies are trying to help these children, reunite families, and, if no family remains, locate foster or adoptive homes.

Another concern is nutrition. Church World Service, along with eight other agencies, opened a "therapeutic feeding center" for the most severely malnourished children.

As for the Episcopal Church in Liberia, all but one of its eight parishes in the capital are open and functioning. However, other church facilities are not so lucky.

Cuttington College, the Episcopal school founded in 1889 that had an enrollment of more than 1,000 before the war, is being used as a base for Charles Taylor and his rebel forces.

St. Peter's Church in Caldwell, to the east of Monrovia, has been taken over by rebel leader Prince Yormie Johnson to house 600 of his troops. He is also using the diocesan conference center as his base. The conference hall, built with United Thank Offering assistance, has become his warehouse.

Browne said that he will reject offers for aid in reopening Cuttington College as a school until he senses the political situation is safer. "The campus is still used by the military" he said. "I do not see our opening any of the Episcopal schools in Liberia [yet]." There are seven Episcopal Church-supported schools in the country.

Browne's plans, instead, focus on refugee resettlement. In a preliminary plan sent back with Woodcock, Browne outlined his idea to create a center at each end of the capital, on the main access roads, to house those returning. He wants to provide shelter, help for malnourished children, and assistance with the reconstruction of homes. His intention is to refine the plan with the Liberian Council of Churches.

(Editors note: Contributions to help in relief and resettlement may be

made to the Presiding Bishop's Fund for World Relief, Episcopal Church Center, 815 Second Ave., New York, NY 10017, designated "for Liberia." To contribute to Church World Service efforts, write CWS, P.O. Box 968, Elkhart, IN 46515. Public health specialists interested in volunteer service may contact Paul Yount, director of overseas personnel at Church World Service, New York; tel. [212] 870-2368.)

91085

Voices from the Seventh Assembly of the World Council of Churches

**Excerpts from speeches and reports at the WCC Assembly in Canberra,
Australia, February 7-20, 1991**

A keynote address on the assembly theme ("Come Holy Spirit, Renew the Whole Creation") by **Prof. Chung Hyun-Kyung**, a young feminist theologian from South Korea, stirred strong reaction from participants. In a dramatic presentation that brought the plenary to its feet in a standing ovation, Chung said:

"In order to feel the Holy Spirit, we have to turn ourselves to the direction of the wind of life, the direction the Holy Spirit blows. Which direction is she blowing? It is the direction leading to creating, liberating, and sustaining life in its most concrete, tangible, and mundane forms. The Holy Spirit empowers us to move in this direction in our struggle for wholeness....

"I envision three most urgent changes we should actualize if we are to have a chance to survive on this dying planet. The first is the change from anthropocentrism to life centrism. One of the most crucial agendas for our generation is to learn how to live with the earth, promoting harmony, sustainability, and diversity. Traditional Christian creation theology and Western thinking put the human--especially men--at the center of the created world, and men have had the power to control and dominate the creation. Modern science and development models are based on this assumption. We should remember, however, that this kind of thinking is alien to many Asian

people and the indigenous people of the world. For us, the earth is the source of life, and nature is sacred, purposeful, and full of meaning. Human beings are a very small part of nature, not above it....

"In the theological world, liberation theologies express the yearning for human wholeness. They echo voices from many oppressed people such as the poor, black, women, indigenous people. They reread the Bible and re-interpret Christian tradition and theology from their experience of oppression and liberation. This must be the time we have to reread the Bible from the perspective of birds, water, air, trees, and mountains, the most wretched of the earth in our time. Learning to think like a mountain, changing our center from human beings to all living beings, has become our responsibility in order to survive.

"The second major change required is the change from the habit of dualism to the habit of interconnection. In many parts of the world, the ways of human life are organized by the assumption of dualism. Our body and spirit, our emotion and our mind, our world and God, immanence and transcendence, women and men, the black and white, the poor and rich, the endless list of division in polarity forced us into split culture [that] breeds people of split personality. In this culture we are divided against ourselves. We forget that we all come from the same source of life--God, and all the webs of our lives are interconnected.... God's yearning for relationship with cosmos created the whole universe. When God created the universe, God liked it and felt it was beautiful. It was beautiful because it was in right relationship--no exploitation, no division. It had its own integrity; all beings in the universe danced with the rhythm of God, not against it....

"In traditional northeast Asian thinking we call life energy *ki*. For us, *ki* is the breath and the wind of life. *Ki* thrives in the harmonious interconnections among sky, earth, and people. When there is any division or separation, *ki* (life energy) cannot flow, and this leads to the destruction and illness of all living beings. Therefore, for us, renewal means to break the wall of separation and division so that *ki* can breathe and flow in harmony. If we are to survive, we must learn to live with, not dividing dualism, but integrating interconnectedness of all beings.

"The third change I envision is change from the culture of death to the culture of life....No cause can justify the innocent shedding of blood in a war. Who goes to the war and sheds their blood anyway? They are mostly young people from poor families. Many of them are people of color. Why do they go to war? For the economic and political interest of the few in power, who are mostly older people....Throughout human history, women have been crying over the death in war of their beloved brothers, husbands, and sons.

Women know that patriarchy means death. When their men shed blood, women shed tears. Their powerful tears have been the redemptive, life-giving energy for the tearless men's history. Only when we have an ability to suffer with others (compassion) can we transform the culture of death to the culture of life....

Prime Minister Bob Hawke of Australia welcomed delegates to the nation and its capital city, stressing the diverse nature of its culture and its religious tolerance and freedom. He said:

"It has been your challenge to formulate and to voice your views on issues of global importance. And though what you have said may have been uncomfortable at times for many people--including for many governments--it has also, where you have spoken with relevance and wisdom, been of great value to your constituent church members and to people of good will everywhere....

"For all the significance of previous assemblies, I venture to say that none has been held at a more historic moment in the unfolding of world events than this assembly in Canberra. And never has there been a time at which you, as members of the assembly, are so richly vindicated for your principled activity as you are now vindicated by events in Southern Africa.

"The World Council of Churches has taken a leading role in the international campaign against apartheid. With its moral authority, the WCC has laid bare the ethical bankruptcy of South Africa's racist ideology. The WCC has also given much-needed practical support for the struggle inside South Africa, where churches have been prominent in bringing to light and opposing human rights abuses, and where church men and women have borne part of the suffering that apartheid has inflicted....

"But apartheid is not yet dead. We look for and expect to see further change--the most important of which is, of course, free and open elections in which all South Africans can participate with confidence and trust. In order to encourage this change, we envisage sanctions on South Africa being lifted in phases, matching the actual achievement of promised and prospective reform.

"President de Klerk has told us something of how he proposes to dismantle apartheid. But we know little of the new South Africa that will be built in its place. The centerpiece must be a new nonracial constitution, enshrining freedom and democratic rights for all South Africans....

"These exciting developments in South Africa illustrate how dramatically, in the seven years since your last meeting, the shape of the world

has changed, offering new challenges, opportunities, and threats. I refer to the easing of superpower tension; the replacement of the nuclear arms race, with its attendant specter of global holocaust, with a newly constructive approach to disarmament; the resolution of regional conflict; the programs of glasnost and perestroika within the Soviet Union--sadly, now apparently under threat; the overthrow of the tyrannies of eastern Europe and the emergence there of democracy; and not least, in this momentous chronicle, the reemergence of the United Nations as a revitalized force for collective security and individual sovereignty.

"Many of these developments represent the achievement of goals and the entrenchment of values that the World Council of Churches has supported for years. You deserve credit for your role in bringing these developments about. But I know that, at your first assembly in what we can call the post-Cold War era, you will want to turn your attention to the new opportunities and challenges that this new era brings...."

Parthenios, Patriarch of Alexandria (later elected one of eight presidents of the WCC), was prevented by the war in the Persian Gulf from attending the assembly and giving a keynote address on the theme, but his paper on the Holy Spirit was read by a colleague. After observing that it is the first WCC Assembly that has gathered around a theme dedicated to the third person of the Holy Trinity, he turned his attention to those gathered at the assembly:

"Let us confess, let us bear each other's hardships with Christ, whose yoke is easy and whose burden is light, united as brothers and sisters, we children of God who seek the union of the churches and the unity of humanity.

"Without fear or passion may we take the way of truth, may we confess our errors and our sins; may we forgive one another. May we not continually rehearse the same old cliches, reckoning that we are the carriers and bearers, each one separately and all together, of our own history and tradition, which is 'of this world,' with all our habits and practices, which have solid worth and excellence but are also overlaid with errors and, above all, with sins. Would that we might forget the ugly and evil things. May we not repeat them nor mention them again. Let us blot them out.

"May we realize the pain of our separation. It wounds Christ. We hinder the Holy Spirit's action and prevent his working with us. In the struggle for union, there is room for neither neutrality nor standing aside. Let there be no refusal. May we learn to have confidence in one another, to deepen our love and understanding of one another...."

"May our striving for unity continue, so that we may fulfill God's will, in accordance with Christ's prayer, 'that they all may be one.' Let our prayer be addressed to the Holy Spirit, that he may lead us to the unity that is our council's main concern.

"May we remain ever faithful on our road to unity. Unity is not a vision yet unseen, nor just an unrealizable dream. It exists in God the Father, God the Christ, and God the Holy Spirit. It exists invisibly in the Holy Trinity and in the church. Our search is for visible unity. It is a holy task. It is the daily striving of the churches. When unity will be accomplished is of no importance. What is important is faithfulness to the endeavor, ministry and witness for unity. Full unity will be accomplished in the fullness of God's own time....

"The Orthodox Church has been in the WCC from the beginning. It will always remain a member of it. The membership of the council is increasing more and more. This working together for unity on the part of us all--ancient, more recent, and younger churches--takes much love, and it must always be fraternal cooperation.

"This unity is not one of those matters that can be settled by votes and counting heads. Each member has its own history, some going back over many centuries, some only just of yesterday. May one member help another and respect him; may we learn to be humble, for unity demands much humility, forgiveness, and repentance. It requires boldness and confidence, but good sense as well....

"We are all united on this march. Our council rightly defined this journey as for all people, so that it may promote both the union of the churches and the unity of the world and the wholeness of creation. Certainly we have to confess that our council often procrastinates and hesitates, and sometimes is lacking in boldness. We have to tell the truth. I want to stress that we should never procrastinate or hesitate on the subject of freedom of religion, freedom of the church, and freedom of humanity...."

Sir Paul Reeves, former primate of the Anglican Church of the Province of New Zealand and most recently governor-general of New Zealand, preached at the opening worship service, reminding his congregation several times that he spoke as a person of the Pacific, in fact a Maori, descended from the original inhabitants of New Zealand.

"Who are we gathered in this assembly? We are people of hope who are part of God's creation, which still contains promise even though it lacks peace.

It is wrong to portray the natural world as beautiful only when it is empty of people. A Maori viewpoint from New Zealand is that the land is *Papa-tua-nuku*, our earth mother. We love her as a mother is loved. When someone says 'land is my mother,' it means that, as they work the land, they are taking part in the sacred act of bringing life to birth. To rob people who believe this about land is to rob them of life....

"You can't own what you are a part of. The earth is provider rather than property. To their profound dissatisfaction, Maori see that economy has come to mean money economy. They see success and even goodness equated with monetary profit. Their instinct is to judge economic health by what we are doing for each other and what we are doing with the land and sea given to us in trust. They say, 'Food is the source of a person's bodily strength; the land is the source of their spiritual strength.'

"Who are we in this assembly? Undoubtedly we are people subjected to the brutal contrasts of life and death in God's creation. Presumably we have decided that love, concern, and sacrifice are worth more than being spared from pain. For us Jesus represents that persuasive and optimistic love that sometimes goes under but always rises to new life. We will discover that we have to make alliances between the empty parts of ourselves and the confused pain of the poor and needy. Inevitably our inner world of experience is confronted by the tangible other, outer world that is powerful, menacing, and strong. We can only hope that whatever integrity and compassion we have will present an attractive picture of God and the Good News of Jesus Christ....

"I speak as an indigenous person from New Zealand. In Maori terms I am *tangata whenua*, a person of the land. In the nineteenth century we felt the blowtorch of colonialism and today we wrestle with what sovereignty and government mean or do not mean in our country. We are trying to free ourselves from historians who would make us into a comment or a footnote to someone else's history. We have a life that is independent of contact with the majority group, a life that has expressed itself for centuries in our land. We want past wrongs put right, and we want the descendants of the more recent European settlers to move beyond guilt and confusion to mature and responsible action. We want them to trust us. The fundamental issues are spiritual, not political...."

A highlight of any meeting of the World Council of Churches is the report of **General Secretary Emilio Castro**. In providing a broad overview of the work of the WCC and its continuing agenda, he had some pointed comments on the role of the Holy Spirit in the world--and some frustrating aspects of the

search for church unity:

"The Holy Spirit opens our eyes to see the injustice of the world and strengthens our spirits to confront it. The Spirit helps us to recognize the sinful nature of oppression. Our struggle, as the letter to the Ephesians says, is against principalities and powers....

"Many Christian groups are prisoners of individualistic interpretations of the Gospel and have difficulties to understand the structural dynamics in the life of human society. We easily sacralize ideologies that deify economic success. A fundamental ecumenical task is to challenge each other, to learn from each other's experience, to overcome provincialism, to create solidarity that expresses our common belonging to the dynamic of the Spirit....

"Every church is called to discern the manifestation of the renewing Spirit in the life of their nations. The ecumenical family provides a forum for reciprocal inspiration and correction. The interaction between the local and the global is essential to keep our discernment of the Spirit both relevant and responsible....

"Are we really looking for something new, something different, in our quest for unity, or shall we continue in the routine of discussion without reaching fundamental decisions?

"Do we expect a real breakthrough in the search for the unity of the church as a response given by God to our prayer for the Spirit, a spirit of unity and renewal? Here the search for unity of the church is a real test of the seriousness of our prayer. Unless we expect something to happen in this domain, where we have a specific responsibility, it will be difficult to dream of renewal of the whole creation; it will be difficult to carry credibility....

"Although cooperation between the churches is increasing, the processes of unity are slowing down. The relationship between Rome and the WCC has reached a level of mutual acceptance of differences in nature and structures and a mutual appreciation of the constraints on each. The question of the Roman Catholic Church's inclusion in a world ecumenical structure--whether the present WCC or whatever new body would be created to facilitate this integration--is no longer a pressing issue....It is not, however, just a question of this loss of enthusiasm for unity between ecclesiastical centers. The problem is more serious. It looks as though, with the growth of the means of communication and an increasingly conscious option for plurality, our division is more and more accepted as an inevitable fact of life....

"Not that there is any lack of good will for church unity. But there is a lack of ardor and impatience. It is taken for granted that we cannot get beyond our confessional divisions. Thank God there is no dearth of groups

living in Christian obedience who recognize themselves as members of the church of Jesus Christ and dare to proclaim and live out a unity that the authorities of their churches are not yet ready to recognize. Thank God we have a growing number of confessionally mixed marriages that are proving to be ecumenically significant. As the World Council of Churches, we need to call for the presence of the Spirit, shaking our confessional complacency and awakening in us the zeal for the full manifestation of the unity of the body of Christ....

"Convergence towards doctrinal unity does not necessarily imply corresponding progress in the field of unity. Particularly through faith and order and bilateral dialogues, the contemporary ecumenical movement has worked systematically on the doctrinal differences that developed in the course of history. But doctrinal unity does not seem to succeed in overcoming the divisions of history. Thus the reconciliation of our histories--of the interpretations of our common history--is indispensable for the unity of the church. Over the centuries we have emphasized so much the heresies of others that when we are called to express solidarity we have to conquer images of separation that have no place in an ecumenical age....

"Allow me to refer to a particular concern close to our heart. The main aim of the ecumenical movement is to promote the unity of the churches in one 'eucharistic fellowship.' It is more and more frustrating that this has not been realized. We are able to be together in confronting the most divisive problems of humankind, but we are not able to heal our own history and to recognize each other within our common tradition. This came very painfully to my mind when praying for peace in the [Persian] Gulf region. We participated in services of Eucharist where half of the Christians present could only be passive participants. How can we expect to overcome divisions of life and death in the world when we are not even able to offer together the sacrifice of the Lord for the salvation of the world?....The one church is and should be a parable and a reality anticipating the one humanity. We still have much doctrinal work to do, but we also need to keep alive this nostalgia for the table of the Lord. This should be the last assembly with a divided Eucharist! It is not only a passionate *cri de coeur*, it is also the awareness of our real spiritual danger to prolong an ecumenism without openness to the surprises of the Spirit. Our common pilgrimage will not exist too long without the holy anticipation of the kingdom.

"Ardently seeking unity in those places of conflict between Christians, we shall recover something of the moral authority to proclaim unity to the people of the world. The church is called to be a sign and instrument of the reconciliation of all of humankind...."

In reflecting on the seven years he has served as moderator of the WCC, **Dr. Heinz-Joachim Held** of the Evangelical Church in Germany acknowledged that a challenge from the last assembly in Vancouver to press for a "vital and coherent theology" had barely been addressed:

"The last assembly voiced a clear disquiet about the lack of concentrated theological work in the whole field of the programs of the WCC: 'The theological diversity among the units and subunits of the council is perceived by some as a sign of vitality, by others as a sign of too little integration and too much division.'

"It is true that in the World Council many different theological traditions jostle with each other and need to be heard. It is also true that there are new theological approaches and unfamiliar modes of biblical exegesis that have emerged in another cultural environment or on the basis of specific experiences and questionings. And we are also discovering that our traditional theological paradigms are still not yielding any convincing answers to new challenges nor enabling us to make progress. So in the World Council one cannot wonder at finding a diversified theological picture that is often really very confusing. But the Vancouver assembly did not want the various theological traditions and experimental thinking to remain an incoherent jumble. It was concerned that 'the many theological views should work together.' In this way we should end up by developing a 'vital and coherent theology.' At the end of the road from Vancouver to Canberra it must be said that, despite all the efforts so far made, the task we were set still remains ahead of us.

"Admittedly it has been hard to agree about what was meant by a 'vital and coherent theology' and how these terms could be turned into our many working languages. If my understanding is correct, what the assembly meant was that the relation between theology and life, between the scholarly discussion of questions of faith and the actual experience of conflict that people have in the world of today, must be more strongly stated. Literally, 'for some there is still too great a distance between the daily struggles and anguish of human life and the technical theological discussion of traditional doctrinal questions.' Of course it was at once added that 'others fear the disruption of careful theological deliberation precisely because of the introduction of these struggles into the deliberation process.'

"The two then expressed are not unjustified; they are repeatedly voiced from both sides; and they are still with us. In my view the question of our success in taking the one concern into account without neglecting the other is

an exacting test of our capacity for fellowship. So we are talking about theological thinking that is related to the actual life of our churches and that, on the one hand, will help us to become one; and that, on the other hand, promotes their common action and mutual solidarity in the struggle for justice, peace, and the integrity of creation....

"However much we have to listen on the one hand to the new approaches and insights of contextual theology, it is equally necessary on the other hand to stay within the overall theological tradition of the church since its beginnings. Throughout the ages it has been legitimate in the preaching of the church to adopt theological insights and answers that relate to changed historical situations, cultural contexts, or spiritual or intellectual challenges. But this history of the transmission of the faith embraces also at the same time critical testing to see whether what is new stands in a living relationship to the original Gospel as that has been transmitted to us by the apostles...."

Statement on "The Unity of the Church as Koinonia" adopted by the Seventh Assembly of the World Council of Churches

"The challenge at this moment in the ecumenical movement as a reconciling and renewing movement towards full visible unity is for the Seventh Assembly of the WCC to call all churches:

- to recognize each other's baptism on the basis of the *BEM* document;
- to move towards the recognition of the apostolic faith as expressed through the Nicene/Constantinopolitan Creed in the life and witness of one another;
- on the basis of convergence in faith in baptism, Eucharist, and the ministry to consider, wherever appropriate, forms of eucharistic hospitality; we gladly acknowledge that some who do not observe these rites share in the spiritual experience of life in Christ;
- to move towards a mutual recognition of ministries;
- to endeavor in word and deed to give common witness to the Gospel as a whole;
- to recommit themselves to work for justice, peace, and the integrity of creation, linking more closely the search for the sacramental communion of the church with the struggles for justice and peace;
- to help parishes and communities express in appropriate ways locally, the degree of communion that already exists."

